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STATEMENT

OF THE

NATIVES OF KORYTSA AND KOLONIA

MEMBERS OF THE PAN-EPIROTIC UNION
IN AMERICA

2302.299

IN

REPLY TO THE DECLARATION OF
THE PAN-ALBANIAN FEDERATION
IN AMERICA

DECEMBER • 1919

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THE PAN-EPIROTIC UNION IN AMERICA
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CHAIRMAN OF THE PEACE CONFERENCE
PARIS, FRANCE

In the month of May we addressed to your Excellency a memorandum stating the reasons for which we believed that the Districts of Korytsa and Kolonia should be united with Greece.[1] That memorandum was signed by nearly 2,000 natives of those Districts, residents of the United States of America.

The Pan-Albanian Federation in America has replied a few months later, accusing us of having deliberately misstated the case of the Districts of Korytsa and Kolonia. We ask, therefore, the indulgence of the Peace Conference to reply to those accusations briefly:

(1) We are attacked because in our memorandum of May we stated that "the Christian population of those Districts constitutes the object of the Peace Delegation's concern." In that statement the Christian Epirotes were far from advocating that the interests of Mohammedans should be sacrificed to the Christian Epirotes. We have merely stated the opinion already expressed at the Peace Conference that whenever Christians and Moslems are intermixed in nearly equal numbers and a decision is to be made as to who should have the right of governing the other, it has always followed the policy of placing the Moslems under the government of Christians, rather than of placing the Christians under Moslem rule.

(2) We regret that the Albanian memorandum conveys the impression that our statement concerning the sentiments of the 47,827 Christians in Korytsa and Kolonia was based solely on "letters that are supposed to have been received from people living in those Districts, and upon fantastical school statistics in regard to the District of Korytsa." [2]

Our memorandum of last May asks the Peace Conference to refer to the French Military Governor of Korytsa and receive from him

[1] See Appendix 1.
[2] See Appendix 2.

an authentic statement as to the national sentiments of the Christians under French Administration in Korytsa.

May we, however, adduce a few more proofs of the Hellenic sentiments of the people of that District?

(*a*) The testimony of foreigners who have visited the Sandjak of Korytsa:

Arnold Toynbee, of King's College, London, in his "Greek Policies Since 1883," writes:

"Greek nationalism is not an artificial conception of theorists, but a real force which impels all fragments of Greek-speaking populations to make sustained efforts towards political union within the national state. The most striking example of this attractive power is afforded by the problem of Epirus (Himarra, Argyrocastro, Korytsa." (Page 26.)

Rene Puaux, in *La Malheureuse Epire,* 1913, writes:

"Ten thousand Epirotes, refugees, have arrived here (Corfu). The Albanians have burned their homes.

"But after the fall of Jannina, hope has filled their hearts. In the future the Greek Province of Epirus will be free. Under the protection of the Greek flag, they will return to Parga, Senitsa, Nivitsa, Korytsa."

(*b*) The revolution in 1914 against Albania:

"The rising which is now embarrassing Prince William and is causing him to contemplate taking the field at the head of an Albanian Army was only to be expected. The Epirotes are behaving in the manner that could confidently have been predicted." *Spectator,* London, April 11, 1911.

"The 250,000 Greeks who were included in the new Albania by the Powers are reported in revolt. The Greeks of Epirus expected to be united with their fatherland under the treaty parceling out the Balkan territory and were disappointed, so they propose fighting to bring Greek Epirus under the Greek flag. Reports in the European press say that they hold the important town of Korytsa." *The Literary Digest,* April 18, 1914.

In a lecture delivered in Morley Hall, January 7, 1913, entitled "Northern Epirus in 1913," Colonel Murray, A.M.,C.B.,N.V.O., said:

"The Premeti and Argyrocastro battalions are composed of as fine a body of fighting men as there are in Europe.

"There are five thousand well-trained men of the Sacred Legion in the Korytsa District alone, and even if they do not get enough help from other parts of Epirus, they are numerous and strong enough with their local knowledge of the country to hold their own against the Albanian force which could reach them from Berat. We may depend upon it that if the Epirotes are forced to fight, they will fight to a finish."

(*c*) Other witnesses: The war correspondents of the great European Dailies, Franz Jensen, of the *Matin;* Rene Puaux, of the *Temps;* Magrini, of the *Secolo;* Engnath, of the *Koelnische Zeitung;* Herr Tschentcher, of the Berlin *Central Press;* Captain Trapman, of the *Daily Telegraph;* C. S. Butler, of the *Daily Mail,* etc.[1]

(3) We are accused of having given "fantastical school statistics." We give the school statistics of foreigners generally recognized as Balkan authorities, as well as of natives of Epirus.[2]

(*a*) Amadori Virgili, in *La Questione Rumeliota e la Politica Italiana,* published by the Institute Geographico de Agostini, Rome, 1908, gives for the Sandjak of Korytsa 51 Greek schools, with 10,395 Greek scholars, and only one Albanian school, with 60 Albanian scholars.[3]

Mr. C. S. Butler wrote in the Manchester *Guardian* of September 30, 1914:

"At Korytsa, where my visit coincided with that of the Greek Crown Prince in May of last year (1913), I witnessed a parade of 2,125 Greek school children of both sexes from five years up to sixteen, who beamed with joy and pride as they filed past the Prince, cheering and waving their little Greek flags. The same day I witnessed an enthusiastic parade of the women of the town, foremost among whom I noticed my own hostess, who habitually speaks Albanian in her own home. I find it hard to believe that these 1900 women, all of whom were respectable middle-class matrons, were secretly pining

[1] See Appendix 2.
[2] See Appendix 3.
[3] See Appendix 3.

for the delights of Albanian rule and were driven to this demonstration at the point of the Greek bayonet. Indeed, I can testify that it almost required a bayonet to persuade them to disperse after the celebration. And yet, we have been assured for years by Miss Durham and other Albanian sympathizers, that Korytsa is the intellectual centre of the Albanian race! The only traces of Albanian educational movement I was able to discover there were a small Albanian printing press, established under foreign encouragement some years ago, and now no longer in operation, and an Albanian school for girls, founded and carried on by American missionaries, with some sixty pupils, recruited from the whole Province of Korytsa."

Colonel Murray, in his lecture which we have mentioned above, said:

"I shall never forget standing at Korytsa, side by side with one of the International Commissioners, who shall be nameless, and who was watching the scene passing in the street below us. A procession was going by the house in the midst of which were the girls of the school, waving their flags and singing national songs of liberty, when one girl stopped before the house and held up a scroll on which she had embroidered with great labor in letters of gold the words, 'Enosis e Thanatos,' Union or Death. She just held up the scroll for us to see, and I never can forget the sweet, gentle, upturned face, majestic in its childishness, and beautiful in its innocence, and yet expressive of her brave determination to suffer, if required to do so, for hearth and home and nationality and faith. I could see the tears stand in the diplomatist's eyes as he turned away with the words, 'I can stand this no longer. If I look any more I shall break down and be accused of being a Philhellene.' Even diplomacy has its human side."

(4) We are accused of attempts to minimize the numbers of the Albanians in the United States. The Albanian Federation, in all its memoranda which have come to our attention, declares that the number of Albanians in the United States is from 60,000 to 70,000. Mr. C. Chekrezi, the editor of a book "Albania," declares that the number of Albanians in the United States is 40,000. Mr. Chekrezi is an executive officer of the Albanian Federation in America.

The numbers given by the Albanian Federation, as well as by Mr. Chekrezi, are altogether exaggerated. We base this statement upon official information:

(*a*) The United States census of 1910, in stating the number of aliens in the country, gives only 2,235 Albanians. That census was taken on the basis of mother tongue. It is well known that practically all the Northern Epirotes use an Albanian *patois* as their mother tongue. It is, therefore, not unlikely that many Greek Epirotes are included in the number 2,235, reported to constitute the Albanian nationality in the United States in 1910.

(*b*) Since 1910, the Immigration Bureau has no records of Albanian nationality having entered the United States.

The Albanian Federation, in its memorandum under consideration, explains the absence of the Albanian nationality in the records of the Immigration Bureau in this manner:

"The largest number of Albanian immigrants came to the United States since the occupation of Southern Albania, including Northern Epirus, by the Greek troops, in 1912, and especially after the fatal year of 1914, when fugitives and refugees arrived in America."

"Moreover, the report of the Bureau of Immigration that in its records there is no Albanian nationality is easily explained by the fact that the immigration authorities listed the Albanians as Ottoman subjects, the United States having never had an occasion of recognizing the short-lived independent State of Albania."

In other words, the Albanian Federation in America admits that until 1910 there were no more than 2,235 Albanians in the United States; that the additional "68,000" Albanians now here have entered the country since 1912; and that they are "listed as Ottoman subjects."

We have applied to the Immigration Bureau at Washington. The authorities were very kind to furnish us with the following table, entitled *Immigration from Turkey* (European and Asiatic) from 1912 to 1919:

		Armen.	Bulg. and Serb.	Greek	Hebrew	Roum.	Syrian	Turkish	Other Peoples	Total
1912	Europe	394	3,146	7,134	760	135	64	368	2,580	14,481
	Asia	4,242	42	2,147	621	5	4,654	796	281	12,788
	Total	4,636	3,188	9,281	1,381	140	4,718	1,164	2,861	27,269
1913	Europe	442	1,589	9,374	1,007	101	48	303	1,264	14,128
	Asia	7,369	38	5,192	1,046	1	8,224	1,385	701	23,955
	Total	7,811	1,627	14,566	2,053	102	8,272	1,688	1,965	38,083
1914	Europe	353	782	3,631	1,408	57	50	504	1,414	8,199
	Asia	6,097	37	4,946	844	7	7,772	1,683	330	21,716
	Total	6,450	819	8,577	2,252	64	7,822	2,187	1,744	29,915
1915	Europe	67	39	647	156	7	8	25	59	1,008
	Asia	526	5	1,460	324	—	1,036	84	108	3,543
	Total	593	44	2,107	480	7	1,044	109	167	4,551
1916	Europe	28	——	229	23	—	——	8	25	313
	Asia	112	——	1,279	235	—	30	7	7	1,670
	Total	140	——	1,508	258	—	30	15	32	1,983
1917	Europe	12	3	111	12	—	—	12	2	152
	Asia	83	1	205	82	—	5	10	7	393
	Total	95	4	316	94	—	5	22	9	545
1918	Europe	15	——	9	—	—	—	—	—	25
	Asia	13	——	7	2	—	8	3	11	44
	Total	28	——	16	2	—	8	3	11	58
1919	Europe	4	——	2	3	—	——	——	1	10
	Asia	9	——	1	—	—	2	——	7	19
	Total	13	——	3	3	—	2	——	8	29
	Total by Races	19,766	5,683	36,374	6,523	313	21,901	5,188	6,797	

It is easily seen that from 1912 to 1919 the total number of Turks who entered the United States is 5,188, of whom only 1,220 came from European Turkey. It is unnecessary for us to state that all the Albanians come from European Turkey. We have, then, 2,235 Albanians until 1916, and 1,220 Turks from Europe until 1919, or a total of 3,455. It is readily recognized that neither the United States census of 1910 nor the Immigration Bureau at Washington could have committed such an enormous error of reporting nearly 4,000 Albanians in lieu of 70,000 which are reported by the Albanian Federation in America.

But the memorandum of the Albanian Federation in America tries to give an additional explanation for the absence of the 70,000 Albanians in the records of the Immigration authorities in the United States. It asserts that the Christian Albanians "fugitives and refugees" came to this country "with Greek passports." This assertion is altogether absurd. "Refugees and fugitives" fleeing the Greeks could not equip themselves with "Greek passports."

The Albanian Federation refers the Peace Delegates to the "statistics of registration for the selective draft conducted in June, 1917, by the United States Government."

The following is a letter from the Adjutant General's Office at Washington, in reply to our inquiry whether the number of Albanians registered under the War Act (Selective Draft) of June, 1917, could be determined:

"The Adjutant General's Office

Room 248, December 17, 1919

"Dear Mr. Cassavetes:

"There is no data at present available from which a statement can be made showing the number of Albanians who registered or were inducted under the Act of 1917, or who registered during the period of the war. Such information may possibly be included in the third and final report which is now in the hands of the printers and is not accessible.

"The A. G. O. — War Dept."

It is so curious that the Albanian memorandum should refer us for accurate information on the numbers of Albanians in the United States to the Adjutant General's office. It is evident from the letter of the Adjutant General that the Albanian Federation could not have had any information from that office. In this case also, the insincerity of the Albanian memorandum becomes very clear.

The United States Treasury Department has been kind to inform us that the number of Albanians in this Country is about 4,000.[1] The Treasury Department has secured its information in connection with the Liberty Loan Drives from the Albanian societies in America.

With the United States Census figures, with the figures of the United States Immigration Bureau, and those of the United States Treasury Department, we believe our statement that the Albanian Federation in America deliberately misrepresents facts, is correct. But in order that the Peace Conference may have every available evidence of the unfair methods and the undignified manner in which the Albanian propaganda is attempting to misrepresent the sentiment

[1] In reply to a letter from us to the Treasury Department (Liberty Loan Division), we have received the following note on December 3, 1919: "Albanians—Total in United States about 4,000. Largest number in Massachusetts about 1,600."

of our people of Korytsa and Kolonia, we beg leave to state that we have ourselves carried out an investigation, the result of which agrees completely with the numbers of Albanians given by the official United States authorities.

In the New York *Herald* (Paris edition of April 1, 1919), the following statement was issued by the Albanian Delegation at Paris:

"The following despatch has been cabled from Boston by the Orthodox Albanian Communities settled throughout the United States. It formulates the aspiration of all the Albanian Christians to be attached politically to the Albanian State:

'To Mehmed Konitza, Grand Hotel, Paris.

Boston, Saturday.—Please communicate to President Wilson, Barone Sonnine and Premiers Lloyd George and Clemenceau the following resolution unanimously passed on March 16 by the Holy Council of the Albanian Orthodox Church of America and signed by the Russian Archbishop, Alexander Bew, Albanian clergy and 124 Orthodox Christian delegates, natives of South Albania, now residing in all parts of the United States and Canada:

"The undersigned clergymen and laymen, delegates representing the following fifty-two Orthodox Albanian churches and communities of the United States: Boston, Lynn, Peabody, Quincy, Brockton, Taunton, Worcester, Southbridge, Springfield, Fitchburg, Hudson, Marlboro, Framingham, Natick, Woonsocket, Lonsdale, Central Falls, Biddeford, Saco, Lewiston, Bath, New Bedford, Albany, Rochester, Syracuse, Buffalo, New York, Manchester, Concord, Laconia, Tilton, Chicago, St. Louis, Milwaukee, Seattle, Detroit, Philadelphia, Braddock, Pittsburgh, New Florence, Portsmouth, Atlantic City, Akron, Youngstown, Niles, Barberton, Waterbury, Bridgeport, Grosvenordale, Jamestown, Lowell, Cleveland, Rochdale, and representatives of the Roumanian Church, all of them natives of Southern Albania, assembled in convention under the presidency of His Grace the Russian Archbishop of North America, Alexander, for the purpose of the election of an Albanian Orthodox Bishop, protest with indignation against the absurd allegation of M. Venizelos that the Orthodox Albanians of Southern Albania favor union with Greece. (Signed) Kol Tromara.' "

We have written to the Mayors of the cities and towns enumerated above and have asked from them a statement as to the number of Albanians. We have also asked whether there were any Albanian "communities" or churches, or schools in the above-cited cities. The following table contains the results of that investigation. The original affidavits have been sent to Paris to the Greek Epirotic Delegation.[1] We hope that they have already come to the attention of the Peace Conference.

[1] See Appendix 4.

NUMBER OF ALBANIANS IN THE UNITED STATES ACCORDING TO AFFIDAVITS FROM MAYORS OF THE FOLLOWING CITIES: [1]

City	Christians	Moslems	Total	Communities	Churches	Schools
Boston	100	50	150	1	1	0
Lynn	35	15	50	0	0	0
Peabody	40	12	52	0	0	0
Quincy	0	0	0	0	0	0
Brockton	45	15	60	0	0	0
Taunton	20	0	20	0	0	0
Worcester	170	80	250	1	1	0
Southbridge	15	110	125	1	1	0
Springfield	3	0	3	0	0	0
Fitchburg	7	40	47	0	0	0
Hudson, Marlboro	35	0	35	0	0	0
Framingham	90	10	100	0	0	0
Natick	0	0	0	0	0	0
Woonsocket	15	0	15	0	0	0
Lonsdale	35	150	185	0	0	0
Central Falls	18	0	18	0	0	0
Biddeford, Saco	17	400	417	0	0	0
Lewiston	15	10	25	0	0	0
Bath	20	15	35	0	0	0
New Bedford	390	10	400	1	1	0
Albany	0	0	0	0	0	0
Rochester	0	0	0	0	0	0
Syracuse	0	0	0	0	0	0
Buffalo	40	5	45	0	0	0
Laconia	0	0	0	0	0	0
Tilton	0	0	0	0	0	0
Chicago	0	0	0	0	0	0
St. Louis	45	105	150	0	0	0
Milwaukee	45	19	64	0	0	0
Seattle	53	0	53	0	0	0
Detroit	33	70	103	0	0	0
Philadelphia	45	450	495	1	1	0
Braddock	0	80	80	0	0	0
Pittsburgh	10	200	210	0	0	0
New Florence	0	0	0	0	0	0
Portsmouth	0	0	0	0	0	0
Atlantic City	0	0	0	0	0	0
Akron	60	20	80	0	0	0
Youngstown	0	0	0	0	0	0
Niles	0	0	0	0	0	0
Barberton	35	10	45	0	0	0
Waterbury	30	300	330	0	0	0
Bridgeport	25	45	70	0	0	0
Grosvenordale	0	60	60	0	0	0
Jamestown	95	10	105	0	0	0
Lowell	0	0	0	0	0	0
Cleveland	32	2	34	0	0	0
Rochdale	0	0	0	0	0	0
New York	0	0	0	0	0	0
Manchester	120	10	130	0	0	0
Concord	29	19	48	0	0	0
Total	1,809	2,322	4,131	5	5	0

[1] See samples of affidavits, Appendix 4.

Our independent investigation shows that the number of the Albanians in the 36 most important centres of Albanians in the United States is 4,131. It must be stated here that in many cities the authorities are unable to discover any Albanians. This is due to the insignificant number of Albanians there. Often the number of Albanians does not rise beyond ten. But for propaganda purposes, the Albanian Federation represents even such small colonies as branches of the *Vatra,* and denominates them "Albanian Communities" with the purpose of misleading the Peace Conference to imagine that the number of Albanians there is considerable if they constitute an Albanian Community.

The table indicates that there are in the United States only five Albanian Greek Orthodox Churches. The cable to the Peace Conference which was quoted above from the New York *Herald* was couched to mislead the Delegates to the Peace Conference to believe that there were 52 Albanian Greek Orthodox Churches in the United States.[1]

The Albanian Greek Orthodox Churches are under the spiritual jurisdiction of the Russian Archbishop of New York, who ordains the Albanian Greek Orthodox priests in America. In reply to a letter addressed by us to the Archbishop, His Grace was very kind to send us a copy of the "By-laws of the Corporation of the Archbishop and Consistory of the Russian Orthodox Greek Catholic Church"—1918, from which we take the following statement, on page 44:

"ALBANIAN ORTHODOX CHURCHES AND CLERGY

"Boston, Mass., St. George Church,
Rev. F. S. Noli, 53 Clarendon Street.
Rev. Joseph Kondidi, Ass't of Rector.

"Philadelphia, Pa., Sts. Peter and Paul Church,
Rev. George Sakelarius.

"St. Louis, Mo.
Rev. N. Czere 820 No. 12th Street.

"Worcester, Mass., Church of the Assumption of Holy Virgin,
Rev. Pantelimon Sinica, P. O. Box 668."

It appears, then, that the statistics taken independently of the United States authorities, based upon the affidavits of the Mayors of the various cities of the United States, which have been reported by

[1] See Appendix 5.

the Albanians as centres of Albanian colonies, agree with the numbers of Albanians in the United States as stated in the Census of the United States, in the reports of the Immigration Bureau and of the Treasury Department. It is evident that the Albanian Federation in America has deliberately exaggerated the numbers.

(4) The Albanian Federation "Vatra" challenges us to make good our accusation as to "what kind of subsidies" it formerly received from Austria and now receives from Italy. We admit that we are not in a position to state the "kind of subsidies," but we refer the Peace Conference to the United States Department of Justice for information as to the subsidies which the "Vatra" has been receiving from the sources we have indicated.[1]

(5) We are also challenged to substantiate our accusation that the "Vatra" is carrying on a proselytising work to convert the Greek Epirotes to Albanian nationalism. Attached we give a few affidavits of Greek Epirotes who have been promised lucrative positions in the Albanian organization in order to win them to the Albanian side.[2]

(6) We deem it unnecessary to comment upon the reported "3,000" signatures of Orthodox Albanians which have been attached to the Albanian memorandum. The Albanian Federation has concealed to this day the said signatures. We are accused of not having given publicity to the signatures of our last memorandum. The accusation is utterly false. In the month of May, we mailed 500 copies to the leading newspapers and periodicals in America, England, France, Italy, and Greece, to all the Senators and Representatives of the United States Congress, to the State Department of the United States, and to other prominent American gentlemen. So far as we know, we could not give a wider publicity to our memorandum.

More than three months have elapsed since the Albanian memorandum was sent to the Peace Conference. Nevertheless, the "3,000" signatures have not become available to us. The State Department at Washington writes that it cannot find such signatures in its files[3]; nor has any important newspaper in this country received them as it appears from our investigation. Is there any reason for this secrecy? We are informed that the signatures consist of Chris-

[1] See Appendix 5, page 2, paragraph 7 and on.
[2] See Appendix 6.
[3] See Appendix 7.

tian and Christianized Moslem names. Otherwise, the figure "3,000" never could have been reached depending only upon the Albanian Christians from Korytsa and Kolonia. When the Albanian Federation will publish the signatures, we shall be able to prove that in this case also, as in the case of the "70,000 Albanians in the United States," the Albanians have not had respect for truth.

(7) We are accused of having procured signatures on false pretences. As evidence of this, the memorandum of the Albanians asserts that many signatories to our last memorandum have protested through the official organ of the Albanians, the "Dielli." We are constant readers of the "Dielli." We have seen only one protest for two Epirotes, residing in Marlboro, Massachusetts. The protest is made by the Albanian society of Marlboro. We reproduce the letter of the Greek Epirotic Society of Marlboro, Massachusetts, in which the Society explains the case of Messrs. Michael Charilaou and Basil Manos:

"Hudson, Mass.,
"August 5, 1919

"Epirotic Society,
" 'The Voice of Epirus,'
"Hudson, Marlboro, Mass.

"National Pan-Epirotic Union,
"Boston, Mass.

"We wish to inform you about the following matter: A few months ago, Mr. Dedes from Clinton asked us to get signatures of Korytseans, Koloneans and Leskovikians. We had the signatures of all those of Greek sentiment, among whom were two, namely, Basil Manos and Michael Charilaou whom we did not find home. We knew, however, that they were Greeks, and told the Committee on Signatures to add their names. Now, that these two gentlemen have seen the names of those who have signed our memorandum published daily by the "Dielli," and have seen their names also published, either on account of fear of the Albanians, or an account of change of sentiment, they told us that they will protest through the "Dielli."

"We intend to publish in the papers and explain that these gentlemen will cease to be considered Greeks by our Society.

"Respectfully,
(Signed) "NAOUM GOLIAS"

We challenge the Albanian Federation to send to the United States Department the issues of the "Dielli" in which the "numerous letters of protest" have appeared.[1] As to the case of Messrs. Charilaou and Manos, we believe that the Peace Conference will understand how utterly impossible it is to control the membership of our union so as to bar out any Albanians who ask to sign our petitions only in order to deny afterwards that they have signed them voluntarily, and thus place the other signatures under suspicion. It is remarkable that out of nearly 2,000 signatures only 2 have been mistaken.

(8) The Albanian memorandum states that the question of the schools of Korytsa has been dealt with by the Albanians in a previous memorandum to the Peace Conference. This memorandum also has been kept secret. We do not know what are the contents of that memorandum. We know, however, that to-day, under French administration, there are 2,400 children attending the Greek Schools, and only 200 attending the Albanian school of Korytsa alone. The following is a cable received on December 5, 1919, from Mr. Adamides, deputy of Korytsa, for the Greek Parliament (1915), and delegate for the people of Korytsa to the Peace Conference:

"KORYTSA, November 25, 1919

"Pan-Epirotic Union in America
"Boston, Mass.

"The Christian inhabitants of Korytsa are indignant at the news that false reports have been circulated under the form of 'correspondence from Korytsa,' manufactured by certain agents inimical to the people of Korytsa, and finding their way into the American press. The District of Korytsa is incontestably Greek. The great evidence of the Hellenic sentiments of the people of Korytsa is the number of the Greek scholars attending the Greek schools. The number of the Greek scholars attending the Greek schools is 2,400, whereas the number of Albanian scholars is only 200, the latter being the children of Albanian officials serving the Albanian Admin-

[1] The Pan-Epirotic Union has on file all the issues of the "Dielli" since last May. We find, on investigation, that, with the exception of the two cases mentioned above, the signatories to our memorandum of last May reported to have protested against us in letters sent to the Albanian Federation are ready to furnish us sworn statements declaring that they have never sent such letters of protest to the Albanians, and the letters are false. The number of protests reported in the "Dielli" are only 32. Two of them alone are genuine. As soon as the affidavits arrive, we shall forward them to the Peace Conference.

istration, which was established in 1916 for political reasons by the French military authorities. The Albanian High School had last year 26 students, and this year 13, although it spends large sums of money to attract students.

"When in 1916 the French military authorities established an Albanian civil government, the Albanian police and the Albanian Courts were prosecuting and condemning the citizens of Korytsa for the most insignificant exhibition on the part of these of their Hellenic sentiment. The Albanian gendarmarie consists of the lowest types, formerly highway robbers and thieves, because no honest citizen of Korytsa would agree to serve in their ranks. In spite of every kind of oppression on the part of the artificial Albanian civil authorities, the citizens of Korytsa persist in their convictions in considering themselves Greeks, and are day by day expecting the arrival of the Greek troops. The Albanian gendarmarie has become a veritable tyrannical force. Under its auspices, a black-hand society has been organized, which was responsible for the assassination of the superintendent of the Greek schools of Korytsa, late Guini, last March. During the first days of last September it was rumored that this black-hand society would throw bombs into the Greek schools with the purpose of intimidating the parents not to send their children to the Greek schools. The French authorities took drastic measures and frustrated the Albanian attempt. In retaliation for this action of the French authorities, the Albanian black-hand society twice attempted to blow up the Headquarters of the French Governor. The assassin was seized and sent to Salonica. In spite of all these hardships and intimidations, the Greek schools are filled to capacity with scholars of both sexes.

"Fortunately, the French Military Governor has begun lately to take serious measures to insure security of life for all the inhabitants of the District of Korytsa.

"Very soon I shall cable you information about the schools outside of Korytsa where the Greek sentiment is prevalent. I shall also enumerate the murders and assassinations which the Albanian gendarmarie has committed against the Hellenic population.[1]

(Signed) "ADAMIDES."

[1] See Appendix 9.

(9) The accusation that our revolution in 1914 against Albania was fictitious, we pass as unworthy of reply. The fact that the Great Powers met our representatives at Corfu in 1914, and negotiated with them the Pact of Corfu, in which Northern Epirus, Korytsa included, was recognized as Greek in every respect, proves sufficiently the genuineness of our revolution against Albania.

(10) Finally, the accusation that our Pan-Epirotic Union in America is governed by men who are not from Korytsa nor from Northern Epirus, "but who are Greeks," is unfair and false. The governing body of the Pan-Epirotic Union consists of a President, who comes from Northern Epirus (District of Delvinon), a Vice-President and a Secretary (from Argyrocastro), and four Trustees from other parts of Northern Epirus, such as Premeti and Himarra, and three from Greek Epirus. Now it is curious that the Albanian memorandum, while claiming that the inhabitants of Greek Epirus are Albanians, denominates the members of the governing Council of the Pan-Epirotic Union who come from Greek Epirus, "Greeks."[1]

Your Excellency, we have more than once cabled to the Peace Conference petitions, imploring that a solution be speedily given to our Epirotic problem.

The State Department in this country is in a position to inform the Peace Conference as to our numbers and the desire of us all for union with the mother country, Greece.

The false representations of our enemies, we hope, will not be taken seriously by the Supreme Council who are to decide upon our future.

Your Obedient Servants

The Pan-Epirotic Union in America

N. J. CASSAVETES, *Director*

[1] See Appendix 8.

APPENDIX I

Christian Science Monitor, October 23, 1919

GREEK VIEW OF EPIRUS QUESTION

PROPOSAL TO INCLUDE SANJAK OF KORYTZA IN NEW ALBANIA IS CONDEMNED AS ETHNOLOGICALLY AND GEOGRAPHICALLY UNSOUND.

NEW YORK, NEW YORK — All information available in reliable Greek quarters goes to show that the real Greek view of the northern Epirus question stands in as great need of being better understood as does the Greek view of the Thracian question. Here, as in the Thracian question, Great Britain, France, Italy, and Japan are all agreed on a boundary line between Albania and Greece in northern Epirus which would run roughly from a point on the coast just northwest of Dryades to the southern end of Lake Ochida, and would include in Greece the sanjak of Korytza. The United States delegates at the conference in Paris alone stand out for handing over the sanjak of Korytza to Albania.

INFLUENCE OF AMERICAN MISSIONARIES

In opposing this view of the United States delegates, the Greeks insist that the American delegates are again being influenced unduly by the American missionaries in the sanjak, who, for several years past, have been carrying on the only Albanian school there is in Korytza, and who quite honestly, but, as the Greeks contend, quite mistakenly, have taken up the position that the people of Korytza are really Albanians and not Greek Epirotes. These missionaries, so the Greeks affirm, insist that the demand for union with Greece, which is everywhere to be heard in Korytza, is largely attributable to Greek propaganda, and that the Korytzan needs to be reclaimed for Albania. To this end they have been working for some time, and as one of these missionaries represented the interests of southern Albania at the Peace Conference, the Greeks maintain that the American delegates have taken their views from him.

THE KORYTZAN A GREEK EPIROTE

This view that the Korytzan is really an Albanian and not a Greek Epirote is, the Greeks declare, based on a failure to appreciate a very elementary etymological fact. The great mass of the people of northern Epirus are bilingual. They speak an Albanian patois in their homes, but they read and write in Greek, and, until the inauguration, some years before the war, of a vigorous Albanian propaganda subsidized by both Italy and Austria, the northern Epirote never thought of himself as anything else but Greek. To-day, the Greeks point to the fact that after 15 years of strenuous labor the one Albanian school in Korytza against the 72 Greek schools represents the utmost that the advocates of this theory, ignorantly though quite honestly acquiesced in by the American missionaries, have to show.

All this, of course, only applies to the Christian population, for the population of the sanjak is about equally divided between Orthodox Greek Epirotes and Muhammadan Albanians, with a majority in favor of the Christian Epirotes. The Greeks claim that with the question of nationality so equally divided all other considerations, economic, strategic, and cultural would give the sanjak to Greece.

Christian Science Monitor, November 21, 1919

CLAIMS OF GREECE AND ALBANIA TO CITY OF KORYTZA

PEACE CONFERENCE MUST DECIDE WHICH OF THE TWO COUNTRIES SHALL OWN IT — GREECE SHOWN TO BE THE LOGICAL POSSESSOR.

By Special Correspondent of *The Christian Science Monitor.*

ATHENS, GREECE — As the Peace Conference has yet to determine whether Korytza and the surrounding country shall be owned by Greece or Albania, it is a matter of interest to study the relation of this city to the surrounding country. Korytza is a city of about 10,000 inhabitants, in the vilayet of Janina, located in a wide plain watered by the Devol River. It was guaranteed to Albania in 1913 after the Balkan War, but as the bulk of the inhabitants are Greeks, the minority being Albanians and Slavs, Greece has claimed it on the basis of self-determination, as well as for economic and strategic reasons.

ECONOMIC AND STRATEGIC ASPECTS

In addition to these facts the population of Korytza, demanding union with Greece, is larger than that wanting union with Albania, and culturally the Greeks there are incomparably superior to the Albanians. There are, however, two other considerations affecting Korytza of too much practical importance to be disregarded, namely, the economic and the strategic aspects.

The Pindus range, running from Lake Ochrida to Thermopylæ, cuts southern (Greek) Epirus completely off from southern (Greek) Macedonia. The commercial relations established from ancient times between Greek and Serbian Macedonia and Epirus will be completely broken if Korytza is given to Albania. The only commercial route between Janina, Florina, Monastir, and Salonika passes through Argyrokastron and Korytza. If Korytza is given to Albania, the nine-tenths of Epirus which will go to Greece will be cut off entirely from all economic intercourse with Macedonia. As a result of this, both Epirus and Macedonia will deteriorate economically.

Cut off from Albania

On the other hand, Albania will not gain economically by the acquisition of Korytza. A glance at the map will show that the district of Korytza is bounded on the east by Greek and Serbian Macedonia; on the north by the ranges of the Tomaros Mountains, more than 7,000 feet high, which render communications impossible between Korytza and the nearest Albanian towns of Berat and Elbasan. On the west, Korytza will be bounded by Greek northern Epirus, and on the south by Greek Epirus and Greek Macedonia. No direct communication between Albania and the district of Korytza can be possible for many years to come; Korytza, then, the prosperous district of northern Epirus, will be isolated. Its commerce will dwindle away, and the city of Korytza will cease to be, what it is to-day, the thoroughfare of all the trade between Epirus and Macedonia.

It is, perhaps, in place to state here that northern Epirus, including Korytza, is completely cut off from Albania by the Pindus on the east, by the Tomaros and by the Acroceraunean Mountains on the north. The Pindus range reaches 7,500 feet, the Tomaros 8,000 and upward, and the Acrocerauneans 6,700 feet. The only pass through which northern Epirus communicates with southern Albania is a narrow gorge near Tepeleni, wide enough to allow one automobile to pass through it at a time. But the Tepeleni Pass will go to Greece, as it is reported from Paris, and even if Tepeleni were given to Albania, that pass is not an adequate means of communication between Albania and Korytza.

Greece at a Disadvantage

Strategically, the exclusion of Korytza from Greece leaves the whole of Greek northern Epirus, and, in fact, all of northern Greece in the air by cutting it off from communication with Salonika. The great trunk road from Santi Quaranta to Korytza, Monastir, and Salonika will be blocked to the mobilization of Greek troops from southern Macedonia. If a strong army is concentrated in Korytza and thrown against Epirus, Argyrokastron and Janina will be at the mercy of the enemy. Greece will have to dispatch troops to Epirus from Macedonia by a roundabout sea route from Salonika to the Corinthian Isthmus, and thence to Preveza and Janina. On the other hand, if Greece concentrates a strong army in northern Epirus, Albania cannot hold Korytza.

In conclusion, then, Albanian Korytza will mean for Greece economic deterioration of Greek Epirus and Greek Macedonia without any benefit to Albania's economic condition. Strategically, the loss of Korytza will be for Greece a constant danger to her northern provinces in case Albania becomes the tool of a great power. Or again, the acquisition of isolated Korytza by Albania may tempt the Greeks to seize upon it without Albania being able to protect it. Thus, an Albanian answer to the question of Korytza would do Albania no good and Greece much harm. There seems, in this case, to be a fortunate agreement between concrete, practical interests, and abstract, national ideals in a decision favorable to Greece.

Christian Science Monitor, November 25, 1919

THE GREEK CLAIM TO KORYTZA

(Editorial)

Although the claim, put forward by Greece, that, in the final settlement of the northern Epirus question, the town and sanjak of Korytza shall be ceded to Greece, has support from many sources, perhaps the one that makes most immediate appeal is the geographical one. The Greek claim to Korytza on the basis of race is, of course, quite irrefragable. There is no question with those who know anything about the Christian Epirote that he is a Greek of Greeks; whilst it is a matter of simple record that of the two races inhabiting the sanjak, namely, the Orthodox Greeks and the Muhammadan Albanians, the Orthodox Greeks are in a decided majority. From a cultural point of view, the ethnological question being settled in favor of Greece, the claims of the Greek are overwhelming. All the culture in the sanjak is Greek culture. Of the 73 schools in Korytza, no less than 72 are Greek; whilst the one which is Albanian owes its existence and maintenance mainly to the efforts of American missionaries.

It is, however, the "geographic claim" which, other things being equal, is the most striking. From time immemorial, the only road connecting the towns and villages of Epirus with the towns and villages of Serbian Macedonia, as it is to-day, has run through Korytza. Winding in and out amidst the valleys of one of the most mountainous countries in Europe, it finds its way from the Adriatic at Prevesa to the Ægean at Salonika. In passing through Korytza, which lies at the apex of the great triangle formed by the Tomaros and the Pindus mountains, this road makes straight for the only gap between the two ranges, namely, that lying between Lake Orchida and Lake Presba. Korytza has no outlet either to the Ægean or to the Adriatic, except along this road. With Albania, to which the United States delegates to the Peace Conference, alone amongst the representatives of the powers, are desirous of uniting the sanjak, it has no communication of any value at all, from a commercial point of view. The only communication of any kind is through the Acroceraunear and Tomaros mountains, by a narrow road running along the banks of the Voiussa River as it forces its way through the pass of Tepeleni. No trade of any importance has ever been carried on over this road, and the people of Korytza have never been accustomed to have much dealing with the people at the other side of the great barrier.

An Albanian Korytza, therefore, must mean the economic deterioration of northern Epirus, artificially cut off from its natural trade outlet eastward. Whilst for Korytsa itself, practically isolated at it would be, it could only mean deterioration also.

The whole proposal to hand over Korytza to Albania is based on a curious misconception, for which

the American missionaries in the sanjak are largely responsible. The contention is that the northern Epirote, inasmuch as he speaks Albanian, is really an Albanian and not a Greek. Now the great mass of the people in northern Epirus are bilingual. They speak an Albanian patois in their homes, but they read and write in Greek, and until the inauguration, some years ago, of a carefully organized propaganda, subsidized by both Austria and Italy, the northern Epirote never thought of himself as anything else but Greek. Such, at any rate, is the Greek claim, and, whatever the rights of the matter may be, the 72 Greek schools in Korytza to the one Albanian is alone significant evidence in support of it.

The Springfield Union, October 30, 1919

GREECE AND KORYTSA

Her Claims in Northern Epirus Intelligently Set Forth

To the Editor of the Union:

Sir — The average American citizen knows something about the claims of Greece to Thrace. It is quite well known here that of all the delegates to the Peace Conference only our own have opposed the desire of the Greek nation to annex the province of Thrace, Constantinople not included. Very few of our fellow citizens know, however, that our American commission has opposed the claims of Greece to certain parts of northern Epirus.

Northern Epirus has a population of nearly 200,000 people; 120,000 Christian Greeks, and 80,000 Albanians, mostly Mohammedans. It is reported that France, England, and Italy have recognized the right of Greece over the entire province, and that the American commission insists upon cutting off for Albania a very important district, that of Korytsa. This district has nearly 93,000 people, of whom 47,000 are Greeks and 45,000 Albanians.

Greece lays claim to this district for the following reasons:

1. The Greek element there is at least equal to the Albanian.

2. The Greek element is cultured and civilized; the Albanian, with a few exceptions, illiterate, and, like all Mohammedan peoples, backward and cruel. The Greeks of Korytsa maintain 68 Greek schools, attended by 4,407 scholars. The Albanians in Korytsa receive instruction in only one school, sustained by the American Missionary Board, and subsidized largely by Mr. Crane, of Chicago. The attendance of this school has varied from 60 to 200 scholars of both sexes. The commerce, the industries, and all the charitable institutions of the district are Greek.

3. The district of Korytsa passes the trunk-road running from Jannina to Monastir. It is the only means of communication between northwestern Greece and southwestern Greek Macedonia. If the district of Korytsa is given to Albania, both Greek Epirus and Greek and Serbian Macedonia will be ruined economically. Communication between Jannina — Santi Quaranta and Salonica will have to be effected by a long sea route from Salonica around the Isthmus of Corinth and Preveza, or around the Strait of Corfu to Santi Quaranta. The Pindus Range, which runs in a vertical direction from Lake Ochrida to the plains of Thermopylæ, completely cuts off Epirus from Macedonia, except in the district of Korytsa, where the military road runs to Monastir through the Devoli passes.

On the other hand, never have there existed any commercial relations between Korytsa and Albania. This was utterly impossible in view of the fact that the Akrokerannian Mountains, 7,500 feet high, and the Tomoros Range, more than 8,000 feet high, completely shut off all northern Epirus from Albania. There is only one narrow pass near Tepeleni which admits from time to time caravans of donkeys. Its width is hardly sufficient to admit one automobile at a time. And this pass is to fall within Greek territory. Thus, if Korytsa is finally given to Albania, it will be completely cut off from Albania by the high and impassable mountains. Under such conditions, Korytsa, whose superiority has depended upon its commerce with Greek Epirus and Greek Macedonia, will dwindle away economically.

4. Finally, the cession of Korytsa to Albania will place Northern Greece strategically at the mercy of any foreign army which may be suddenly concentrated at Korytsa. With the Jannina road cut at Korytsa, Greece cannot send in time troops from Macedonia to defend Epirus and Thessaly against a sudden invasion with a base in the district of Korytsa.

Summing up, on the principle of nationality, Greece has a valid right to Korytsa. Cession of Korytsa to Albania will do no appreciable good to Albania, but enormous harm to Greece, both economically and strategically.

Will our delegates expose Greece, our friend and ally, to such perils? We cannot believe it.

N. J. Cassavetes,
Director of the Pan-Epirotic Union of America

Boston, October 29, 1919.

Atlantis, New York City, June 30, 1919

NORTHERN EPIRUS AT THE PEACE CONFERENCE

(Editorial)

Northern Epirus is a small province with a population of nearly 200,000. It consists of the following nine districts: Chimarra, Delvinon, Tepeleni, Argyrocastron, Leskoviki, Premeti, Colonia, Korytsa, and Starovon (only one-half).

Northern Epirus extends, on the Adriatic from the Bay of Phtelia, opposite the Greek island of Corfu, to the Bay of Grammala, or an extent of coast line of nearly 90 kilometres.

To the north, the province is bounded by the Acroceraunean mountains, which run from Chimarra

on the Adriatic to only five kilometres to the south of the Lake Ochrida, or an extent of 160 kilometres. The Acrocerauneans completely separate Northern Epirus from Albania to the north, these mountains being in no place less than 1,050 feet high. There is one small passageway in the District of Tepeleni, in the valley of the River Drinos, which is so narrow that hardly more than two automobiles can cross at the same time.

To the east lies Greek Macedonia, and to the south, Southern Epirus. Access to Northern Epirus can be secured only through Greek Macedonia through the port of Santi Quaranta, and through Southern Epirus. There are no natural barriers between Northern Epirus and Macedonia and Southern Epirus, connecting Jannina, in Southern Epirus, Argyrocastron, Korytsa, Monastir, and Salonika, or Monastir, Korytsa, Argyrocastron, Santi Quaranta, or Preveza, Yannina, Santi Quaranta.

Under the Turkish régime, Southern Epirus and the Chimarra, Delvinon, Argyrocastron, Tepeleni, Leskoviki, Premeti districts formed one province, the Vilayet of Yannina. Korytsa, Colonia, and Starovon formed part of the Vilayet of Monastir in Macedonia. This political distribution of the districts of Epirus into the two vilayets of Yannina and Monastir corresponded with the economic needs of the districts. Korytsa, Starovon, and Colonia were indissolubly bound to the Vilayet of Monastir for their economic development.

Religion and Language

The 200,000 inhabitants of Northern Epirus are, generally speaking, of two religions. Nearly 120,000 are Christians, and the rest, or 80,000, are Mohammedans. The Mohammedans are Albanians imported into Northern Epirus in 1806-1822 by Ali Pasha, who strove by all means to exterminate the Christians and alter the Greek character of the province.

The languages spoken are Greek, an Albanian patois, and Vlach. Of the total 120,000 Christian population, nearly 50,000 speak only Greek, the 60,000 speak an Albanian patois at home, but speak very well Greek, read, write, and carry on business only in Greek; and some 10,000 speak Kutso-Vlach at home, but read and write only Greek, and speak Greek perfectly.

The Mohammedans employ in the great bulk only Albanian, although there are those among them who read and write only Greek.

Education

The schools are all Greek. Thus, in Chimarra there are three Greek schools with 14 teachers and 587 Greek scholars. Delvinon has 24 Greek schools, 39 teachers, and 1,189 Greek scholars. Argyrocastro has 86 Greek schools with 95 teachers and 4,365 Greek scholars, 71 Greek priests, 94 Greek churches, and 6 Greek monasteries. Tepeleni has 18 Greek schools, 22 teachers, and 589 Greek scholars. Premeti has 40 Greek schools, 45 Greek teachers, and 1,189 Greek scholars. Leskoviki has 34 Greek schools with 40 Greek teachers and 1,189 Greek scholars. Colonia, Korytsa, and part of Starovon have 12,500 Greek scholars. The only Albanian school existing in Northern Epirus is in the city of Korytsa, with from 60-100 Albanian scholars drafted from the entire district of Korytsa.

The city of Korytsa alone maintains one Greek college for boys with 100 students; one Greek Girls' High School with 750 girls; two Greek kindergartens with 700 children. In all, in a city of 25,000 there are 2,200 boys and girls attending Greek schools, where instruction in Greek is given by 10 native Greek professors, 15 male and 14 female teachers, and 4 kindergarten instructors. The total appropriation made by the city for this instruction was, in 1914, 70,000 francs. The entire school attendance in Greek schools for the district of Korytsa, was, in 1914, 12,500.

Commerce

The commerce of Northern Epirus is entirely in the hands of the Greek population. The merchants of Chimarra, Tepeleni, Argyrocastron, Moschopolis, and Korytsa do business with Yannina in Southern Epirus, and with Castoria, in Greek Macedonia, or with Monastir in Serbian Macedonia and through Monastir with Salonica. The good public roads connecting Preveza, Yannina, Santi Quaranta, Argyrocastron, Korytsa, Monastir, Salonica, make Northern Epirus, from the commercial point of view, indissolubly bound on the one hand to Greek Southern Epirus, and on the other to Serbian and Greek Macedonia.

There is only one possible commercial route to Albania, that is the narrow pass in the district of Tepeleni in the course of the River Drinos. This route has been opened by the Italians since 1915. Previous to this year there was no direct commercial intercourse between the cities of Northern Epirus and Southern Albania. This route connects Santi Quaranta. Argyrocastron and Valona, Korytsa which has been occupied by the French is still isolated from Southern Albania.

Owing to lack of means of communication, if the districts of Chimarra, Tepeleni, and Argyrocastron are given to Greece, as it is already announced, and Korytsa is allotted to the prospective state of Albania, the entire district of Korytsa will dwindle away into insignificance. For, this fertile district bounded on the north by the high and impassable mountains will not have connections with Berat and Elbassan to the north. On the east there will be Serbia and Greece, on the south Greece, and on the west again Greece. If Korytsa is given to Albania, not it alone, but also the entire province of Northern Epirus will suffer economic deterioration. For, the entire Province of Epirus, Northern and Southern, was depending on Macedonia and Salonica for a very great portion of its business. The connection of Epirus with Macedonia is effected only through the Yannina-Argyrocastro-Korytsa road. By giving Korytsa to Albania, and Argyrocastron to Greece, the natural links between Epirus and Macedonia are broken, and Epirus and Macedonia will suffer economically. Not only culturally and ethnologically, but also economically Korytsa must remain either a part of Macedonia, or a part of the entire and undivided Epirus.

Future Disposition of Northern Epirus

Mr. Venizelos has asked that the entire province of Northern Epirus be given to Greece. This province, in 1913, on the insistence of Austria and Italy, was annexed to Albania. The Greek troops which had occupied it in 1913 were ordered to evacuate it. Upon the evacuation of the province by the Greek troops, the Albanians entered the city of Korytsa. A struggle ensued. The native citizens refused to submit to the motley forces of Prince William of Wied. More than 200 citizens of Korytsa were killed in the fighting in the streets. The Epirotes of the district of Premeti rose and defended their district against the invasion of the Moslem tribes from Central Albania. Then followed the Chimarriotes, and in less than one month the entire province of Northern Epirus was aflame with the spirit of revolt against the Albanians. After nearly nine months of fighting the Albanians were forced to retire, and the Great Powers through the protocol of Corfu, in 1914, recognized the complete autonomy of the Northern Epirotes.

In the fall of 1914, after the beginning of the great war, the Powers asked Mr. Venizelos to reoccupy the province. The inhabitants gladly hauled down their autonomy's flag and hoisted the Greek flag, declaring their union with Greece.

In 1915, Italy occupied the province and drove away the Greeks; abolished the Greek language, closed the Greek schools; drove out the Greeks priests and proclaimed Northern Epirus a part of Albania and Albania under Italian protection.

The inhabitants of Northern Epirus are divided in their aspirations. One hundred and twenty thousand of them, the Christians, the merchants, the cultured class, declare that they will not submit to Albania and demand union with Greece. The minority of nearly 80,000 Albanians (mostly Moslems) desires union with the Mohammedan state of Albania.

The news from Paris is that the districts of Chimarra, Delvinon, Premeti, Tepeleni, Leskoviki, and Argyrocastron have been recognized as Greek. The American delegates expressed themselves in favor of Korytsa being included in Albania, claiming that Korytsa is the centre of Albanian culture. Now Korytsa, as stated before in this study, has only one Albanian school run by the American missionary, Reverend Kennedy. Its attendance is from 60 to 100, whereas the native Greeks of Korytsa maintain their own schools with an attendance of 2,200 Greek pupils for the city, and 12,500 Greek pupils for the entire district. If it is claimed that Korytsa is a centre of Albanian culture because of the solitary Albanian school there, how can our delegates ignore the fact that Korytsa has been for nearly two centuries the greatest centre of Greek culture?

It is to be hoped that the delegates will accede to the just claim of Mr. Venizelos and give the entire Northern Epirus to Greece.

APPENDIX II

Contemporary Review, No. 641, May, 1919

NORTHERN EPIRUS: AN IMPORTUNATE QUESTION

There are so many interesting new questions just now that people have got no time to spare for the old ones, which are dull because they are old. But many of the dull old questions still are unsettled, and ready to come and put themselves to us in the most embarrassing way if they consider themselves neglected for younger and fresher rivals. The question of Northern Epirus is one of them. It is an old question enough, but not really dull. Age cannot wither it, nor custom stale. Until it succeeds in getting itself answered it will go on putting itself to Europe in its youthful way about once a year, in the shape of a local war or a revolution. It would probably save time and trouble in the long run if the Conference could spare a minute to provide it at last with the answer for which it has so long been asking. It must, of course, be the right answer. Often and often have the bothered Powers tried to pacify the importunate question with the wrong answer, and the question has always refused to be pacified, and organised another "outbreak."

What is the question? It is the question of the political destiny of a strip of mountain, vale, and hill about forty miles wide, that forms the northern part of the province of Epirus opposite Corfu. There are two important towns in it, Argyrocastro and Choritsa, and a port, Santa Quaranta, and it has a population, mostly village-dwelling, of about 230,000. Turkey had it before the first Balkan war, and now Greece and Albania both claim it, and that is the question. It is not really dull, because 230,000 hardy warfaring peasants are not likely to allow a question to be dull which, they believe, deeply affects their spiritual and material welfare.

In an interesting article about "Albania at the Peace Conference," in the April number of this Review, Mr. H. Charles Woods gives the question a simple and a summary answer. "Greece," he writes, "animated largely by nationalistic motives, but also partly by a desire to secure the port of Santa Quaranta and its hinterland, . . . is endeavoring to extend her northwestern frontier at the expense of Albania." There, certainly, is the matter in a nutshell. At least, there certainly is a nutshell, and there is something inside it, but there may be a doubt remaining whether what is inside it is the matter in question. Are we not all vociferously agreed nowadays that the political destiny of a country should be decided, not by the wishes of neighbouring States, but by those of its inhabitants? Shall we not be more up to date, then, if we say that the answer to the question of Northern Epirus is not to be found by reference to the ambitions, legitimate or illegitimate, of Greece or of Albania, but by reference to one thing only, the wishes of the Northern Epirotes? If we do say so, we shall not be able to find so simple or so

summary an answer as that of Mr. Woods, because the population of Northern Epirus is a mixed and not a simple population; but we may have a better chance of finding the right answer.

What are the wishes of the Northern Epirotes? They have never been expressed directly by a *plébiscite,* and perhaps they never can be. To get a fair *plébiscite* there it would be necessary to shut every inhabitant up in a separate room under an adequate armed guard while he cast his vote. Evidence about their wishes must be sought indirectly, in their racial, linguistic, and religious characteristics, and in their recent history.

The inhabitants are divided into two camps, the Mohammedan Albanian Epirotes and the Orthodox Greek Epirotes. Between the two, competent observers are, I think, agreed that there is no clear distinction of race. Amongst the Mohammedans there may be more (Albanian) Tosc blood, amongst the Christians more pure blood of the indigenous Epirote race, which, it may be said, it is now very difficult to distinguish from the Greek race. But on the whole the inhabitants are all much alike physically, and their divisions are not due to differences of descent. Language affords no clearer dividing line. The Christians all speak Greek, and nearly all the Mohammedans speak Albanian; but most of the Christians speak Albanian too, and many of the Mohammedans speak Greek. Wherever the two camps come into close contact, the population is, in fact, bilingual; and an observer of Albanian sympathies who relied solely on language as a guide might pass through the countryside and find nothing but Albanians, where an observer of Greek sympathies, proceeding in the same manner, might find nothing but Greeks. It is not race or language that separates the camps, but religion. The most important figures then are these, that of the 230,000 inhabitants, 120,000 are Orthodox and 110,000 are Mohammedans.

The preponderance of the Orthodox is not very great in numbers, but it is very great indeed in other and even more important matters, in culture and civilisation, in energy, in progressiveness, and in a conscious spirit of unity and nationality. Whenever the country has been left free for a time to follow its own devices, this moral preponderance of the Orthodox element has always asserted itself in an immediate and determined movement towards union with Greece.

Nothing has so much confounded counsel on the Balkan scene as the digging up of ancient and irrelevant history. Pyrrhus, Basil Bulgaroktonos, and Skanderbeg were interesting people, but their interest is for the historian, and not for the peasant who drives his plough to-day under the hillside of Argyrocastro. On the other hand, in our search for a guide as to that peasant's political sympathies, we cannot do better than consult the record of his political actions in the immediate past. They are not at all irrelevant, because they are the only means that he has had of making his opinion known. The story of his recent doings is familiar. When the Powers made an Albanian State in 1913, after the second Balkan war, they sent a Commission to fix its southern frontier. The Commission decided to take language as a guide — in a bilingual country! It would have been hardly less sensible to have said that they would divide the inhabitants into those who had a left leg and those who had a right leg. By firmly closing their eyes to all right legs, in other words, by ignoring the Greek speech of all bilinguals, the Commission succeeded in arriving at the conclusion that the country should belong to Albania. The Greek troops thereupon withdrew, and the inhabitants immediately rose, and declared Northern Epirus an autonomous State in sympathy with Greece. After some months of fighting with the Albanian forces, they received, in 1914, from a Congress at Corfu, full recognition of their national autonomy, in formal allegiance to Albania. When the great war began, and Albania resumed its accustomed anarchy, Northern Epirus obtained the full achievement of its desires in the form of a mandate for its occupation and administration by the Greek Government. An unfettered election was held, and representatives were returned to the Greek Parliament. But this bright chapter was soon to close. *Real politik* brought in the Italians for a military occupation, and the people were subjected to a new foreign domination. On this last and still unfinished chapter of their history, however, we need not dwell. In view of Articles 6 and 7 of the secret Treaty of London,* nobody, I imagine, is prepared to contend that Italy has any permanent business south of Valona. What business she has at Valona, indeed, is a thing that we have never had explained to us, according, at least, to the new gospel of self-determination. But perhaps it is hardly a question for us to ask. Italy can give such a baffling answer by a silent glance westward to the Straits.

On the only recent occasion, then, on which Northern Epirus has been left free to follow its own devices, it has immediately and with a spontaneous and irresistible motion swung right over towards Greece. The autonomous Government of 1913-14, which gave the impulse for the swing, was democratic, efficient, well organised, and progressive. It was created and controlled by native Epirote patriots under the leadership of M. Christaki Zographos, himself of Droviani. Its volunteer army was well disciplined and led, and had little difficulty in repelling the attacks of the Albanian bands from the north. During a visit to the country in June, 1914, I saw well-managed hospitals and refugee camps, communications and transport well maintained, and

*Article 6. — Italy will receive in absolute proprietorship Valona, the Island of Saseno, and sufficient territory to ensure the military safety of the possession thereof. It is proposed, for instance, that this territory shall be that extending as far as the river Vojuza to the north and east, and to the frontier of the Chimarra district to the south.

Article 7. — After having received Trentino and Istria, under Article 4, Dalmatia and the Adriatic islands under Article 5, and the Bay of Valona under Article 6, Italy will offer no opposition, in the event of the formation of a small neutral State in Albania, to the possible wish of France, Great Britain, and Russia to divide between Montenegro, Serbia, and Greece the frontier districts in the north and south of Albania. The southern coast of Albania, from the frontier of the Italian territory of Valona to Cape Stylos, will be neutralised.

I received a strong impression of a people rejoicing in new-found liberty, and in the dawning hope of advance in civilisation and prosperity, given to them after so many centuries of stagnation and oppression by the military *cordon* which was protecting them from their age-long enemies in wild Albania. Safe at last from the north, all eyes were turned south towards Greece in hope and confidence. There can be no doubt that they are doing so still, behind the veil which the Italian occupation has drawn over the country. If we are to consider only the wishes of the people, it is very clear from their recent history that we must be prepared to give their question a Greek answer. Language, race, faith, culture, and tradition all draw them more strongly in that direction than in any other. Practical considerations draw them thither far more strongly still. From the point of view of material advantages, which State would it be better for them to join: civilised and orderly Greece, a land of settled government, or uncivilised and disorderly Albania, an embryo in the family of nations, whose separate existence, even, is still for the future to decide? The Northern Epirotes have made up their minds very definitely about their answer to that question. "We will not be shut up in a house with savages!" they used to say.

The question of Northern Epirus has been left so long unsettled that it has grown up and had a family of little questions. The eldest of them is the question of Chimarra, a true chip of the old block. The village and district of that name lie on the south-western slope of the Chika (Akrokeraunian) mountains, the range which runs S.E. and N.W. to the south of Valona, and sticks out into the Adriatic as the promontory of Glossa. There are about eighteen small villages or settlements in the district, and 10,000 inhabitants. Protected by the mountains on one side and by the sea upon the other, the Chimarriotes succeeded all through the long centuries of the Turkish night in maintaining special privileges, which amounted to partial independence. They were governed by their own chief, the Archigos; they were exempt from taxation and military service; and an annual tribute was their only concession to the nominal sovereignty of the Sultan. The Chimarriotes were the Suliotes of the North, less fortunate, but more splendid, in their greater isolation and obscurity. No Byron ever came to celebrate their long and glorious struggle for freedom. The secret of their indomitable courage and pertinacity was, and still is, a burning spirit of loyalty to their Greek nationality. Perhaps they are the descendants of some countrymen and contemporaries of Ulysses that came to these sea-board villages in ships, and drove the Albanian natives back across the mountain passes above. Knowing how ardently they love Greece and Greek culture, and with what faithful devotion, century after century, as long as history can remember, they have longed for union with Greece, one cannot but believe that the blood running in their veins is Greek blood of some pure and ancient strain. When the opportunity of Northern Epirus came in 1913, they were the first to seize it. Led by their Archigos, an office now hereditary in the house of Spiromilios, they rose, proclaimed the autonomy of Chimarra in alliance with M. Zographos' Government at Argyrocastro, and fortified their passes against their hereditary enemies, the Albanians. During the struggle that followed they, in their mountains, were the pivot on which the left wing of the Epirote line rested. Their privileges were confirmed by the pact of Corfu, and they shared with their Epirote fellow-countrymen the joys and sorrows of the subsequent occupations by the forces of Greece and Italy. Like their fellow-countrymen, they have now disappeared behind the Italian veil. Many of the kindly and spirited men with whom I sat in 1914 under their fig trees on the mountainside are now exiles on the barren Italian island of Favignana. Some have died there. It is all rather hard to understand, when their one desire was to settle down in peace and quiet under Greece.

"But things like this you know must be
After a famous victory."

One thing, however, is easy to understand, for anybody who knows the Chimarriotes, who has watched with them on their passes, and listened over the camp fire to tales of old Albanian wars, who has been to their schools and heard the children singing their Greek songs with a note of passionate longing in their voices that would have moved a stone — that it would be utterly iniquitous, and not less iniquitous than foolish, to crush the national aspirations of the Chimarriotes, and to force them under the rule of a people that they loathe and despise.

Another little question, the offspring of the question of Northern Epirus, is the question of Choritsa, in the northeast. The population of 70,000 in the city and district of that name is about equally divided between Orthodox and Mohammedans. The Albanian language is spoken generally, but there is a strong Hellenic spirit, especially in the city. Bangas, one of the most munificent benefactors of the Hellenic revival, came from Choritsa; and the citizens support at ordinary times 44 Greek schools, with about 3,500 scholars. During the war the district has been occupied by French forces from Monastir. When Greece was in disgrace because of the performances of the traitor Constantine, our French Allies, with that *naïveté* which they sometimes display in their dealings with alien peoples, established a "Republic of Choritsa" under Albanian leaders antagonistic to the Greeks. The result was unfortunate. The Albanian leaders were found to be Austrian spies, and were shot.

On the principles of self-determination, Choritsa is a hard marginal case. With the population so evenly divided between Orthodox and Mohammedans, it would be difficult to arrive at a just decision by counting heads. If, however, we are to consider, not only the number of heads, but what is inside them, the case for union with Greece becomes clearer. Here, as elsewhere in Northern Epirus, the progressive and civilising elements are those that desire a Greek future, and there can be little doubt that the town will be better off as part of an ordered and established State than as part of one that is likely for many years to come to be unsettled and turbulent.

There is, however, another consideration affecting Choritsa which — although we may admit that it has no relation to the principles of self-determination — is nevertheless of too much practical importance to Epirus as a whole to be entirely disregarded by even the most uncompromising follower of President Wilson. The Pindus range cuts Southern (Greek) Epirus completely off from Southern (Greek) Macedonia. It is not until one has travelled as far north as Choritsa that one finds a way through by the passes of the Devoli. To include Choritsa in Albania would be to cut off Northeastern Greece from all direct communication with Northwestern Greece. A traveller from Janina to Florina, for instance, would then have to go round by sea, unless he were prepared to ride over the passes of Metsovo, and I can answer for it that that is not a route that any one would care to follow if he could go any other way. There is no road, the wolves are unfriendly, and the hotels are not good. Inhabitants of a level land like ours can hardly realize how vitally such a matter as this may affect the inhabitants of a mountainous land. For them, access to a pass may make all the difference between economic progress and decay. The consideration must be faced that to cut Greece off from the Choritsa gap is to inflict a grave material injury upon the whole of her northern territories. That should not, no doubt, be allowed to weigh in the balance were the national sympathies of Choritsa quite clear. But since consideration of her sympathies leaves the balance trembling, perhaps the practical consideration may not unreasonably be thrown in to tip the scale.

To give the Greek answer to the question of Northern Epirus does not imply any hostility on the part of the giver towards the Albanians. On the contrary, it would surely be far better for Albania as well as for everybody else that Northern Epirus should be left outside her future borders. She has troubles enough before her, and the worst of her troubles will be her lack of homogeneity. The future has yet to show what form of government can be devised to keep the internal peace between the mountain clans, between Catholic and Mohammedan Ghegs, and Mohammedan and Orthodox Toscs, and the external peace between Albanians, Serbs, and Greeks. Whatever the Government may be, it will have no bed of roses. Surely they are not very prudent friends of Albania who would have her add to her many troubles an alien population of at least 120,000 souls, all inspired with an ardent nationalism that for centuries has been in direct and bitter opposition to her own, all seeking the first opportunity of breaking free from her, and bent on giving her all the trouble that they can in the meanwhile. The equilibrium would be hopelessly unstable. There are in any case 45,000 Greeks in admittedly Albanian districts north of Northern Epirus, and that should be enough for Albania to go on with. She will have enough ready-made domestic troubles without adding to them the troubles incidental to an imperialist policy.

The Northern Epirotes, it would seem, have given a very clear Greek answer to their question in the revolution of 1914; and it is the answer that one would expect from their interests, characteristics and traditions. An Albanian answer would do Albania no good and Greece much harm. There seems in this matter to be a fortunate agreement between concrete practical interests and abstract national ideals. Might not the Conference, then, pluck up heart and set the uneasy question of Northern Epirus at rest with the answer that it has so long desired?

E. Hilton Young.

APPENDIX III

Chicago Daily News, July 21, 1919

SCHOOLS IN KORYTSA

We read a letter by an Albanian gentleman in the *Daily News* of July 11, in which he takes exception to an assertion about the schools of Korytsa. He admits that there are 120 Greek schools in the district of Korytsa; he, moreover, does not deny that the teaching is exclusively Greek, and that there is an Albanian school with an attendance of from 60 to 200 pupils, where the teaching is exclusively Albanian, and where Greek is not permitted. But he claims that the pupils are Albanians.

Why should Albanians support 120 Greek schools and only one Albanian school? Why should more than 10,000 pupils of Korytsa attend the Greek schools, and less than 200 the Albanian school? Would Americans support 120 Japanese schools and only one American if they were really Americans?

But the Albanian gentleman claims that Albanian schools were not permitted by Sultan Abdul Hamid. In the first place, the one Albanian school in Korytsa dates from the days of Abdul Hamid; and, in the second place, Abdul Hamid has been out of power eleven years. Korytsa has been under French control since 1915. At that date the French authorities established the so-called republic of Korytsa. The inhabitants were given freedom to establish their own national church and schools. If the inhabitants of Korytsa had once been forced to have Greek schools, why, since 1915, have they not changed the Greek schools into Albanian schools?

The attendance in the Greek schools of the city of Korytsa, according to information sent by the American Red Cross committee, is 2,300 pupils; the attendance in the Albanian school is only 200 pupils.

I am a Korytsean and I know that our children in the Greek schools are taught to hate the Moslem Albanians as tyrants. The pupils in the Albanian schools are taught to hate the Greeks. There is no love lost between the Greeks and Albanians. Why, then, should Albanian parents prefer the language, the history, and the culture of their enemies rather than that of their own?

The other day an American general, Bellis, visited Korytsa. The citizens went out to meet him with

Greek and American flags, and shouted "Long live America! Long live our union with our mother country, Greece!"

If the Korytseans want union with Greece, what other can they be except Greeks?

GREGORY PETROU,
Native of Korytsa.

Boston, Mass.

Jamestown (N. Y.) Morning Post, June 19, 1919

GORITZA, ALBANIA, June 18.—(By Mail)—An American commission has been here to determine what the opinion of the population of Albania is with regard to their national future. The commission, which arrived soon after an American Red Cross unit of thirty people under Major Glenfred C. Bellis, was received with great enthusiasm.

Two thousand pupils of the Greek schools waved Greek and American flags and cheered as the delegates entered Goritza. Albanian gendarmes attempted to prevent the pupils from manifesting their sentiments, but were driven off by the French authorities.

Brooklyn (N. Y.) Eagle, July 10, 1919

NORTHERN EPIRUS

Editor Brooklyn Daily Eagle:

On the occasion of the discussion at Paris on the Province of Northern Epirus, may we state the case in brief for the benefit of those who desire to know the facts about it? Northern Epirus has a population of 200,000, of whom 120,000 are Christians and 80,000 Moslems. The Christians, with a very negligible number among them, demand union with Greece. The Moslems prefer a Moslem Albanian State. The culture of the province is Greek. There are, in all, in Northern Epirus, 360 Greek schools, and only one Albanian school with an attendance of 22,595 for the Greek schools, and only 200 for the Albanian school. This Albanian school is in the city of Korytsa. For this reason, the Albanians claim that Korytsa is the center of Albanian culture. The city of Korytsa maintains one Greek college for boys, with 100 students; one Greek girls high school, with 750 girls; two kindergartens, with an attendance of 700 children of both sexes. In all, the Greek schools of Korytsa give instruction to 2,200 boys and girls. The Greek schools for the district of Korytsa are 120, with 180 teachers and 10,000 pupils. For the same district, the Albanians have one school with 200 pupils. The fact that the boys and girls are sent by their parents to learn Greek rather than Albanian, and to study Greek history rather than Albanian, is proof of the will of the Christian Epirotes to be Greeks and to be united with Greece.

PETER PANDIAS.

Springfield Sunday Republican, July 27, 1919

SAYS ITALY OPPRESSES GREEKS IN EPIRUS

PRESIDENT OF GREEK ORTHODOX COMMUNITY TAKES EXCEPTION TO CHARLES UPSON CLARK'S LETTER ON ALBANIAN CONDITIONS

To the Editor of The Republican:

May we make a few remarks upon the letter of Charles Upson Clark, regarding the nationality of the inhabitants of the district of Korytsa?

In the first place, we notice with regret that Mr. Clark is very inaccurately informed on the historical and ethnological facts dealing with Epirus. He claims that Jannina has been conquered by the Greeks and Hellenized. Z. D. Ferriman, one of the foremost British journalists, who has known Epirus through years of travel there, writes in the *Daily Chronicle,* April 17, 1914:

"When Athens was in darkness, the appanage of a eunuch in the seraglio at Stamboul, Jannina was a focus of Greek learning. It is a matter of wonder that Epirus had to wait so long for her emancipation while other regions which deserved it less have long enjoyed it. Districts as Greek and as cultured as Jannina, Argyrocastron, Moschopolis, and Korytsa, where a Greek printing press was established nearly 200 years ago, have been excluded from Greece, because a company of gentlemen seated around a green table in London have drawn a line on a map and decreed otherwise."

Has Mr. Clark read Pouqueville, or Lamouche (whom the Albanians delight to quote)? Has he read Mr. Rene Puax's work, "La Malheureuse Epire," the correspondence in 1913 from Northern Epirus by Mr. Butler in the *Daily Mail,* Mr. Stevens in the *Daily Telegraph,* De Jessen in the *Matin,* Charles Vellay in the *Journal,* Magrini in the *Secolo,* and Engnath in the *Koelnische Zeitung?*

If he has not read this cloud of eyewitnesses, how can he do justice to a cause which has cost the Northern Epirotes nine months of war against Albania, in 1914?

Mr. Clark ascribes to us "animus against Italy." We have no quarrel with the Italian people, for whose independence, in 1856, no other nation, except the French, did so much as the Greek nation. That we have grievances against the imperialist government of Italy is not a secret. All Americans know the selfish foreign policy of Italy. Every effort on the part of Mr. Clark to whitewash it will only evoke the pity of all right-thinking people for his un-American taste.

Mr. Clark claims to have received information that the Italian forces of occupation in Northern Epirus have not closed the Greek schools, and so on. Like the rest of his information, this, too, is absolutely inaccurate. The Italians, since June 3, 1917, have closed down the 260 Greek schools in the territory they occupied. They have forced the parents to send their children to Italian schools, where the Albanian language is taught only two hours per week, whereas, the Greek language has been altogether banished. The leaders of the Greek communities are in prisons in Sicily and Tripoli because they have refused to turn into Albanians.

But have the Italians been more generous to the Albanians than to the Greeks? Decidedly no. Under the title, "Albanians kill officials, peril for Italian control," the correspondent of the *Chicago Tribune* sent on July 4, 1919, a long cable, in which we read: "Details which have reached me from the surest possible sources indicate the Italians are paying a heavy price for the privilege of occupying Albania. Responsible men who have closely observed the recent assassinations of Italian officials by Moslem Albanians, state that they mark a sudden revulsion of feeling against Italian occupation. Animosity against the occupants is becoming fiercer every day."

And now a word as to the inaccuracy of Mr. Clark, relative to the Greek school. Mr. Clark is using the useless argument which appears in every Albanian and Bulgarian propagandist pamphlet, namely, that the Greek schools in Korytsa have been forced upon the natives by the Greeks. Indeed, only Mr. Clark has dared to make a statement that the Greek schools of Korytsa were not built and supported by the natives themselves.

Korytsa's schools were flourishing in the 18th century, long before Athens had had a single Greek school. It is so strange that Mr. Clark does not know such a cardinal historical fact!

Then, Mr. Clark claims that Albanian schools were not permitted, and the inhabitants had to send their children to the Greek schools. Now perhaps, Mr. Clark does not know that there existed in Korytsa, under Abdul Hamid, one Albanian school; that since 1915, when the republic of Korytsa was established, the French authorities have given complete freedom to all races to have their own schools. What has been the result? We read in reports published in numerous papers in America:

"Goritza, Albania, May 19 (By Mail)—An American commission has been here to determine what the opinion of the population of Albania is with regard to their national future. The commission, which arrived soon after an American Red Cross unit of 30 people under Major Glenfred C. Bellis, was received with great enthusiasm.

"Two thousand pupils of the Greek schools waved Greek and American flags, and cheered as the delegates entered Goritza. Albanian gendarmes attempted to prevent the pupils from manifesting their sentiments, but were driven off by the French authorities."

The public gave an ovation to the American committee, and they and their parents shouted "Long live America; long live union with Greece!" We suppose Mr. Clark is not in possession of these facts. else how could he imagine that patriotic Albanians would send their children to the schools of the hated Greeks, and cry, "union with Greece"?

In the districts occupied by Italy, where the 260 Greek schools have been closed, the Greek Northern Epirotes refuse to send their children to the Italo-Albanian schools. As under the terrible days of the red Sultan, the Greeks keep their schools and churches in their cellars, because to be a Greek and to admit it in Northern Epirus, where Italy rules, is a crime for which you may be assassinated. This is the case of Northern Epirus if Mr. Clark cared to learn and speak out the truth like an American.

Respectfully,

P. HECTOR.

APPENDIX IV

MR. JOHN GORGOLIS, June 13, 1919
1506 Belfield Avenue,
Atlantic City, N. J.

Dear Sir:

I have investigated the religious and political organizations of Atlantic City, and I find that there is no religious body or incorporation of ALBANIANS.

I am very much in touch with the religious life of Atlantic City, and I am very sure that the statement I make above is perfectly correct.

Very sincerely yours,
H. M. MELLEN,
Per K. McE.

Certified to by HARRY BACHARAD, Mayor

STATE OF MAINE

County of Androscoggin,
State of Maine

This is a statement of the various estimates of the Albanian population of the city of Lewiston. It ranges from 45 to 50 and as high as 60. Of these there is said to be about 15 Mohammedans.

R. J. LAWTON,
City Clerk of Lewiston.

April 15, 1919.

CITY OF BANGOR, MAINE
Mayor's Office

I, John F. Woodman, Mayor of the city of Bangor, hereby certify that there is no society, association, or organization of any kind in this city of Albanians so far as I have knowledge.

Dated at Bangor, Maine, this 30th day of April, 1919.

(Signed) JOHN F. WOODMAN,
Mayor of Bangor.

Main Office,
Stafford Springs, Conn.

THE FABYAN WOOLEN COMPANY

FABYAN, CONN., March 25, 1919.

His Excellency CARAPANOS,
Paris, France.

I, the Selectman of the town of Thompson and Fabyan, representing 4,800, among whom there are 50 from the district of Liaskoviki and of surrounding towns of Northern Epirus. They are protesting against some Albanians, who sent a false cable to the

Peace Conference, stating that there were not in the above towns anything but Albanians, which is not the truth. They are only Greeks, their wish being to be united with Mother Greece.

Signature,

LEON N. WALKER.

To Whom It May Concern:

This is to certify that to the best of our knowledge there is dwelling in Marlborough, Mass., a total number of 35 Albanians, no Mohammedans, 35 Christians. There are no societies with membership. There are no Albanian communities.

(Signed) CHARLES F. MCCARTHY,
Mayor.

To Whom It May Concern:

This is to certify that to the best of our knowledge there is dwelling in Biddeford and Saco, Maine, United States of America, the said cities of Biddeford and Saco being one community and located upon both banks of the Saco River, a narrow stream which separates them, a total number of Albanians (Mohammedans) amounting to 400, and 17 Christians; that there is only one Albanian society, viz., Vatra; that the membership of said society is 127, of which membership 110 are Mohammedans and 17 are Christians; that the 17 Christians in said society are from the cities of Coritsa and Argyrocastron and vicinity; that there is no Albanian community in said Biddeford or Saco.

EDMOND BERGERON,
City Clerk of said Biddeford.
THOMAS STONE,
Chief of Police of Biddeford.
ERNEST H. MILLS,
City Clerk of said Saco.
JUSTIS B. COBB.

CITY OF LOWELL

Office of the Superintendent of Police

LOWELL, MASS., May 6, 1919.

To Whom It May Concern:

This is to certify that to my knowledge, I never heard of an Orthodox Albanian Church in the city of Lowell, neither have I heard of an Albanian community organization in this city.

Respectfully yours,
REDMOND WELCH,
Superintendent of Police.

BATH, MAINE, May 19, 1919.

To PAN-EPIROTIC UNION,
Boston, Mass.

Gentlemen:

This is to certify that after numerous inquiries from men in a direct position to know, we, the undersigned, believe that there are only 33 Albanians in the city of Bath, Maine.

Of these 33, there are 20 Christians and 13 Mohammedans.

There are several of these men who wear the "Vatra Union" button. We should say that only about half of these people wear any button at all.

There are no Albanian churches or schools in the city of Bath, Maine.

J. G. DRAKE,
Mayor of Bath.
ABRAM C. OLIVER,
City Marshall of Bath.

BRADDOCK, PA., May 21, 1919.

PAN-EPIROTIC UNION,
Boston, Mass.

Gentlemen:

Your circular letter of April 27th at hand with copy of despatch from Boston by the Orthodox Albanian Communities in the United States, attached.

On the face of the despatch it appears that delegates representing the above-named church from Braddock signed the same, whereas, upon investigation, we find no church or denomination in this town, never has been and not enough people at the present time to organize any size church. From personal interviews we find a few Albanians in Braddock, but they all deny allegiance to the church named in copy of despatch. We have a society in this town of about 80 members who profess to be Albanians, but who are not Christians, calling themselves Mohammedans, and they surely can have no connection with the Christian church.

From our conversations with a few of the leading Greek merchants here, we are forced to express the opinion that an injustice is being done a lot of people who never even authorized an expression of their views in the much complicated affairs of the present Peace Conference.

If we can be of any further service to you in this matter, we are yours to command.

Yours very truly,
GEORGE ZIACON,
JAMES J. MCCARTHY,
Chief of Police.

APPENDIX V

105 West 40th Street (Room 1204),
NEW YORK CITY, May 2, 1919.

His Excellency ALEXANDER CARAPANOS,
17, Rue Auguste Vacquerie,
Paris, France.

Your Excellency:

After due investigation, we have found the following facts to be true relative to the number of Albanians in this country (compare with table and enclosed affidavits):

1. Only 25 of our branches have hastened to reply. From these 25 affidavits we gather that (1) there are not more than four Albanian Orthodox communities.
2. Twelve States of the Union are covered.
3. There are in 23 cities enumerated 733 Orthodox Albanians and 340 Mussulmans, or a total of 1,573 Albanian natives of Northern Epirus.
4. There are 606 Albanians outside the limits of Northern Epirus.
5. The total number of Albanians in the 23 cities, which are the most important centers of Albanians, rises in all to 2,179.
6. The membership of the Vatra is 1,204 Albanians (Christians and Mussulmans from Northern Epirus and from without).
7. There are only 16 branches of this society.

We wish to call your attention to certain facts which tend to show that the United States census figures about Albanians are correct:

1. The other 29 cities in the cable published in the New York *Herald* of April 1, 1919, are places where only a few tens of Albanians are to be found. We shall report on them at our earliest opportunity. We are investigating. The number in these 29 cities cannot be even one-half of that in the cities we have tabulated. But let us give the benefit of the doubt to the Albanians, and count as many Albanians in the 29 cities as there are in the 23. We shall have not more than 5,000 Albanians in the United States at the most.

2. In the tables, wherever a branch did not report the number of Moslems, we have put the entire number to the credit of Christian Albanians. And wherever there is no mention as to the native place, we have again credited the Albanians by placing the number under the column indicating natives of Northern Epirus.

You will see, then, Your Excellency, that we have put everything so that we may obtain the maximum number for the Albanians

May we also call your attention to some methods used by the Albanians in America to deceive the Peace delegates?

Cables have been sent, we are informed, and signed by would-be 200 Albanians, whereas there were only 20 in that locality.

Mussulmans are induced to sign Christian names in order to indicate that the Orthodox Albanians are numerous.

Five or ten of them, as may be easily seen from the table, are made to cable, to mislead the Peace delegates to imagine that a large number of Albanians are sending the cable. We urge that the American delegates be asked to investigate both our numbers and those of the Albanians. We have always tried to tell the whole truth, and have often stated much lower figures for ourselves than the actual numbers.

Your Excellency may perhaps ask how these few Albanians support their propaganda. I must state certain results of my investigation. Before the armistice I was connected with the United States Department of Justice (unofficially). I was told by the Department of Justice that Rev. Fan-Noli, the leader of the Vatra here, was in the pay of the Austrian Government. This fact is known to many Americans in Boston.

Italy was paying, through her Consulate in Boston, a certain Albanian from Korytsa, Dako. Such was the animosity aroused between Fan-Noli and Dako that they attacked each other in their newspapers. Dako accused Fan-Noli of being an Austrian agent and Fan-Noli accused Dako of being an Italian agent.

The Department of Justice assured me that both were right.

Before the armistice, Fan-Noli openly prayed for William of Wied, and said that the only hope for Albania was an Austrian victory.

After the armistice, Fan-Noli turned to Italy, and to-day the Vatra is taking a leading part in trying to exonerate Italy from her criminal actions in Northern Epirus.

It is easy to understand that Italy is paying the Albanians in America.

Enclosed kindly accept copies of cables sent to President Wilson and to the *Temps*.

We will appreciate it if we could learn of the activities of Rev. Erickson at Paris. We have been informed that the Board of Missions has recalled him.

Respectfully,
Director Pan-Epirotic Union in America.

APPENDIX VI

COMMONWEALTH OF MASSACHUSETTS
December 18, 1919

WORCESTER, SS.

Affidavit of

I,.....of the City of Worcester, County of Worcester, Commonwealth of Massachusetts, formerly of Frastani, Province of Argyrakostro, North Epirus, do, under oath, depose and say that Louis Pantos, President of the Albanian Federation Vatra, Worcester Branch, who is now in Corytsa, North Epirus, offered me money and other emoluments, if I, the said..... .....would sign a statement that I was of Albanian nationality instead of Greek nation-

ality, the said statement being as of May 10, 1919, in consideration of which I was to receive a lucrative position in Albania.

In witness whereof I hereunto set my hand the day first above mentioned. (1)

.....

COMMONWEALTH OF MASSACHUSETTS
WORCESTER, SS.

Then, personally appeared the above-named .....
and made oath that the above statement subscribed by him is true to the best of his knowledge and belief.

Before me,

STEPHEN H. BENNIT
Justice of the Peace
My commission expires January 23, 1925

COMMONWEALTH OF MASSACHUSETTS
December 18, 1919

WORCESTER, SS.

Affidavit of

I,.....of the City of Worcester, County of Worcester, Commonwealth of Massachusetts, formerly of Vouno Province of Chimara, do, under oath, depose and say that Louis Pantos, President of the Albanian Federation Vatra, Worcester Branch, who is now in Corytsa, North Epirus, offered me money and other emoluments if I, the said..... would sign a statement that I was of Albanian nationality instead of Greek nationality, the said statement being as of May 10, 1919, in consideration of which I was to receive a lucrative position in Albania. (1)

.....

COMMONWEALTH OF MASSACHUSETTS
WORCESTER, SS.

Then, personally appeared the above-named .....
and made oath that the above statement subscribed by him is true to the best of his knowledge and belief.

Before me,

STEPHEN H. BENNIT
Justice of the Peace
My commission expires January 23, 1925

COMMONWEALTH OF MASSACHUSETTS
December 13, 1919

WORCESTER, SS.

Affidavit

.....of....., in the City of Worcester, County of Worcester, Commonwealth of Massachusetts, being first duly sworn, deposes and says that he was born in Caroci, Province of Delvino, North Epirus, that he had been requested to change his present nationality of Greek to that of Albanian, and that in consideration of same he has been offered a lucrative position and other emoluments if he, the said..... and other men of his nationality from said North Epirus would vote and change into said Albanian nationality, said consideration, promises, and inducements have been made to me as well as to others of said Greek nationality by Louis Pantos from the city of Corytsa, President of the Albanian Federation Vatra, Worcester Branch.

And the said deponent further deposes and says that said offer was made to him in the city of Worcester, Massachusetts, on the fifteenth day of May, 1919. (1)

COMMONWEALTH OF MASSACHUSETTS

WORCESTER, SS.

Then, personally appeared before me the said .....
and made oath that the above statement was made of his own free will and absolutely true to the best of his knowledge and belief.

JOHN C. MAHONEY
Notary Public

My commission expires July 1, 1921

(1) Owing to the fact that the Albanians are using violent means for intimidating the Epirotes who have the courage to sign the memoranda of the Pan-Epirotic Union, the Union does not consider it always safe to divulge the signatures of those who have given us the affidavits. The original affidavits, however, have been deposited with the State Department which will be thus enabled to investigate and establish the truth.

APPENDIX VII

STATE DEPARTMENT
WASHINGTON
December 19, 1919.

LEAGUE OF FRIENDS OF GREECE IN AMERICA,
Boston, Massachusetts

Gentlemen:

I am sorry that I am not able to find the Albanian memorandum and signatures about which you ask.

(Signed) BRECKINRIDGE LONG,
Third Assistant Secretary of State.

APPENDIX VIII

New York Times, July 13, 1919

DEFENDS EPIROTES HERE

CASSAVETES SAYS THEY ONLY TELL THE TRUTH ABOUT ITALY'S AGGRESSION

N. J. Cassavetes, Director of the Pan-Epirotic Union in America, in a statement issued yesterday, took exception to the assertions concerning his organization made recently by Charles Upson Clark, a member of the American Academy at Rome.

"It is true that our union, like other national unions, has been organized for the purpose of bring-

ing to the attention of the American people the facts in the case of Northern Epirus," he said. "We know that the people of America want to know the facts, and we have tried to the best of our ability to tell the whole truth in our case. We are striving for liberty. We are endeavoring to secure our union with our mother country, Greece. That is all of our terrible sin that has aroused the ire of Mr. Clark."

Mr. Cassavetes said that Mr. Clark evaded the real issue, "which is that Northern Epirus is Greek in the large majority; that Italy has invaded the province without a mandate from her allies."

"She had a mandate for Valona, but not for Northern Epirus," continued Mr. Cassavetes. "She has shut down 260 Greek schools, driven away the Greek clergy, exiled the leaders of the Greek communities, imported Moslem Albanians from Central Albania to terrorize the Christians into Italianization, has founded Italian schools, to which the Greek Christians refuse to send their children; gives instructions only in Italian and two hours per week in Albanian, aiming at Italianizing both Greeks and Albanians.

"Are these facts, or are they not? Let not Mr. Clark evade an answer to these questions. That is the issue.

"Today Northern Epirus is not free to express its national will. To speak Greek there is a crime. To refuse to sign a petition to the Peace Conference that you want Italian rule constitutes high treason for which you may be assassinated over night by the famous Albanian bands of Guegaria. As to whether or not the Albanians want Italian rule, we state that only a month ago the Albanian delegation from America addressed a strong protest to the Peace Council against any Italian interference.

"When Mr. Clark makes the implication that the Greek Government was not tolerant of the Moslems in Northern Epirus, he shows how very little he knows both of Northern Epirus and the Greek Government.

"In 1915 the British Minister went to Mr. Venizelos and asked him to reoccupy Northern Epirus in order that the Moslem Albanians, who, after the departure of the Greek Government from Northern Epirus, had been driven out of the province during the nine months' revolutionary war against Albania by the Northern Epirotes, might return to their homes. Mr. Venizoles asked if Italy would consent. The British Minister consulted the Italian Government, which agreed only under the condition that Italy occupy Valona. Now, Britain, France, Russia, and Italy, in having asked Greece to reoccupy the province, knew better than did Mr. Clark that the Greek Government would be a protector of, and not a butcher of, the Moslems. And the Greek Government was so kind that to-day, if the Italians evacuate the province and the United States occupies it for six months and applies a plébiscite, the majority of the Moslems would vote in favor of Greek rule."

APPENDIX IX

KORYTSA, NORTHERN EPIRUS,
December 25, 1919

"Continuing what has taken place in Korytsa, I inform you that the French authorities have given permission, besides the city of Korytsa, to only twelve Greek villages to open the Greek schools. These villages are Darda, Vithcouki, Sinitsa, Viglista, Grapsa, Yourassi, Polena, Phloki, Progri, Hotsista, and Bratvitsa, which had last year 1,150 pupils and this year many more. Twenty more Greek villages have asked the French authorities permission to reopen their schools. The French Military Governor at Korytsa receives daily such petitions.

"The Albanians are employing a hundred ways of forcing the inhabitants to accept Albanian teachers; but the villages either drive them out or leave them without pupils and thus force them to go of their own accord. The Greek population prefers to have its children remain illiterate rather than to send them to Albanian schools. I give you examples: In the village of Zetsista the children refused to attend school where an Albanian teacher was sent by the Albanian authorities to teach the Albanian language. In other villages where the Albanians have imposed upon the Greek inhabitants Albanian teachers, these teachers have either been forced to abandon their posts or to remain at them merely to draw their salaries without having anybody to teach. In the purely Mohammedan villages only a small number of Albanian children attend the few Albanian schools. You can imagine that in spite of all sorts of pressure exerted by the Albanian gendarmerie in the entire district of Korytsa outside the city, the Albanians have not succeeded in enrolling more than 700 pupils, and they are practically all Mohammedans. But the Albanians prepare false statistics with the intention of deceiving the foreigners who are ignorant of the local conditions. In Darda the Greek schools have an enrollment of 200. The Albanian school only 18; in Hotsista, the Greek school 250, and the Albanian school last year only 10. This year the school has not even opened its gates.

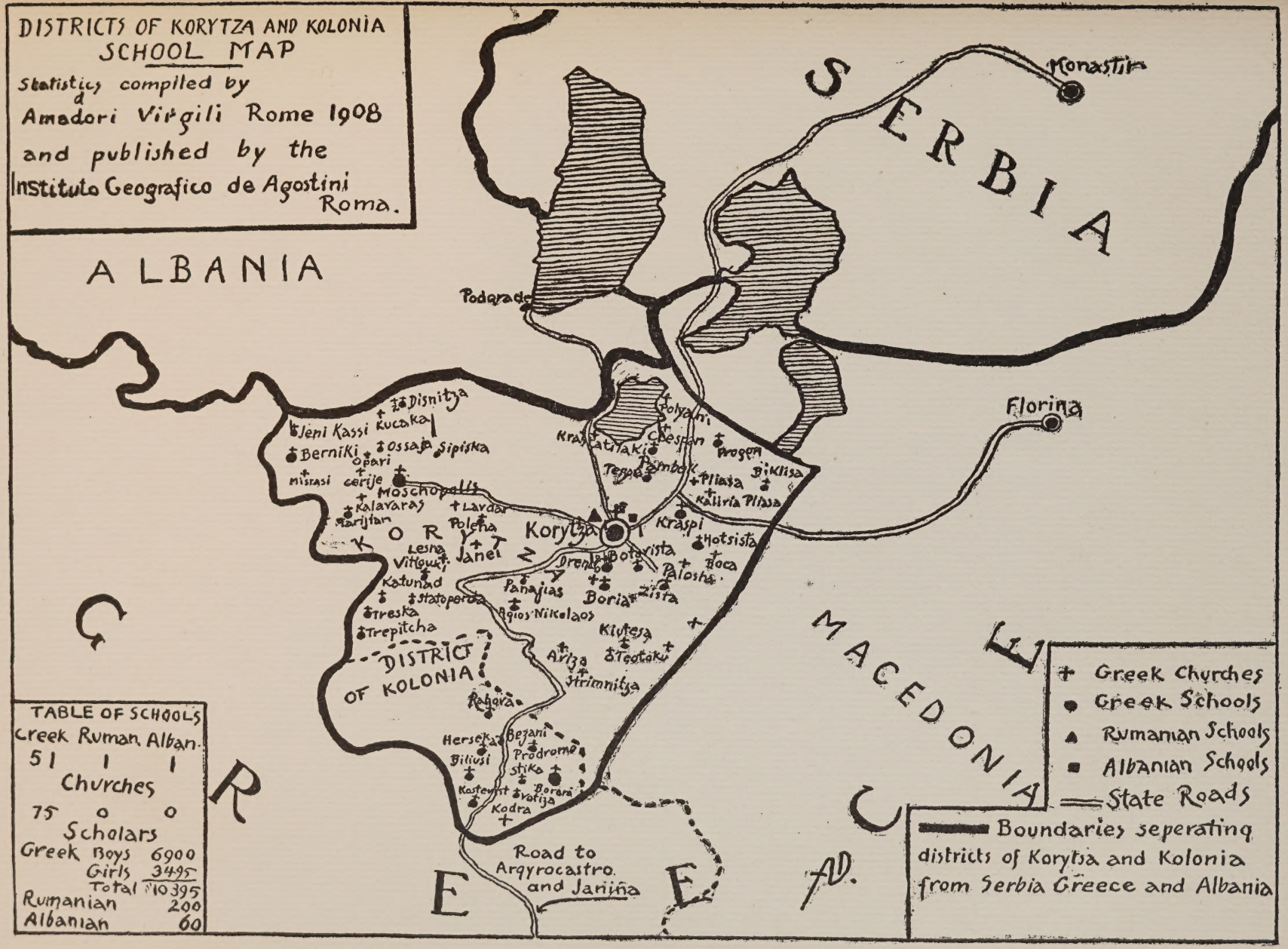
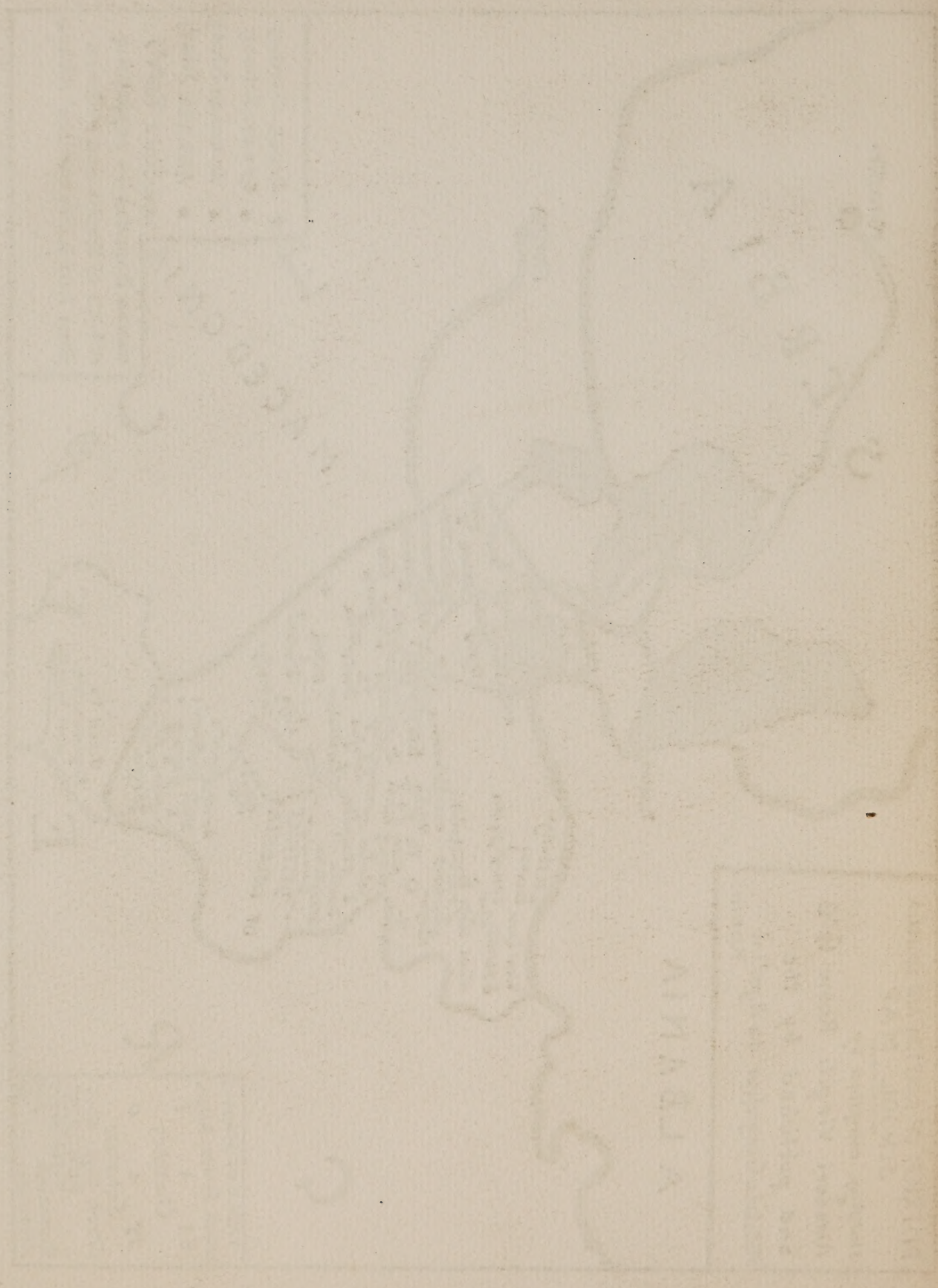
"I now come to the question of the Albanian police force. As I have already wired you, all the evil elements of the district have enrolled in the notorious Albanian police force. Not a single decent citizen has enrolled in it. Only 15 Greeks serve as assistants to the French police force. The Albanian policemen are a veritable scourge to the Christian villages. Fortunately, for some time now the French Governor sends French policemen to the Christian villages instead of Albanians as before.

"I mention only a few of the crimes committed by the Albanian police force in the last few months under the very eyes of the so-called Albanian Government in Korytsa. The Moslem Albanian Corporal Safetk Potomi, killed in Darda on the 20th of June, the Greek Kolia Pappas. This policeman was captured and imprisoned, but was very soon released with the assistance of his Albanian colleagues. The same policeman killed on the 7th of September the Greek Constantine Polica, and wounded many others. The Moslem Albanian policeman, Ahous Souleiman, attempted, on the 25th of August, to assassinate in

the city of Korytsa the Greek S. Panarite, who received two bullets, but has escaped death. The Albanian policeman, Tsanl, was sent by his superiors to escort the Greek merchant, Kalemeran, from the village Dousari to the village Gergevitsa. The said Albanian policeman, having understood that the Greek merchant was carrying money with him, killed him. The murders and assassinations committed by the members of the Albanian police force are very numerous to be enumerated.

"In another message I intend to inform you how the Albanian Club of Korytsa spread out false news of a reported advance of the Greek troops in Korytsa. This same club urged 500 Albanians who had been more or less implicated in activities against the Greeks to run away from Korytsa and telegraphed to Europe that 15,000 Albanians had fled from Korytsa.

"(Signed) ADAMIDES."


DISTRICTS OF KORYTZA AND KOLONIA
SCHOOL MAP
Statistics compiled by
d
Amadori Virgili Rome 1908
and published by the
Instituto Geografico de Agostini
Roma.
SERBIA
ALBANIA
GREECE
MACEDONIA
Monastir
Florina
Podgradec
Korytza
DISTRICT OF KOLONIA
Road to Argyrocastro and Janiña
TABLE OF SCHOOLS
Greek Ruman. Alban.
51 1 1
Churches
75 0 0
Scholars
Greek Boys 6900
Girls 3495
Total 10395
Rumanian 200
Albanian 60
Greek Churches
Greek Schools
Rumanian Schools
Albanian Schools
State Roads
Boundaries seperating districts of Korytza and Kolonia from Serbia Greece and Albania